Carangas—
Chipaya

/339 cont./

*1178 347 and decorated with small earthen cornices which make them vaguely comparable to miniature pagodas. The niche always faces east and generally contains coca leaves, dishes with the remains of offerings, small bottles full of alcohol, morsels of copal, and little lamps /340/ with tallow. Some coins are also to be found there. These curious constructions are carefully painted white and are numerous not only in the village but also in the whole extent of Čipaya territory, where they tend to be distributed in long strings. They alternate with tiny chapels which are within an enclosure and also decorated with cornices. The interior of these chapels is completely bare, and on the earthen altar one rarely finds anything other than the remains of offerings. However, one may make some bizarre discoveries there: tea boxes containing the oddest objects, cheap little mirrors, pious or secular pictures taken from illustrated magazines which have come to be stranded in these distant parts.

*1178 346 171 [487] [491] Chapels and oratories are particularly abundant in the whole of Carangas Province. They are generally on top of mountains in the middle of the desert. Paths and even superb roads lead to them in a straight line, without regard for rugged places and sloping ground. These strange monuments which stand out against the grey of the mountains and which, distorted by mirage, look like temples or churches radiantly white, all contain the remains of offerings and some rare decoration. Near the village of Kala, a day and a half from Chipaya, I saw a whole group of these chapels carefully kept up and, in addition, bearing a small shelter for pilgrims. One could see piles of excrement there, drawn from the entrails of sacrificed animals, and traces of blood. At the foot of the hill there were stone enclosures for llamas. From this place [491] roads five to six meters wide broke away and led in straight lines to all the points of the horizon. These large avenues, absolutely clean, did not seem to have been used for a long time. I never had the leisure to follow them to the end, but I believe that they would have led me to some village or to some group of houses forming *1178 171 an estancia or an ayl'u. The Indians never wanted to give me any information about the purpose of these sanctuaries, and the priest

[16th Century]

/32 cont./

175 according to what they say. It[1] is crossed on a remarkable
[491] contrivance, peculiar to the Indies, a straw bridge placed on
[824] the water itself, which is of such light material that it does not sink, and it is a very safe and easy crossing...there grow large quantities of a type of reed that the Indians call totora, which they use for a thousand things, because it is food for pigs and for horses, and for the people themselves; and with it they make house and fire, and boat and whatever is needed;
[101] so much do the Uros find in their totora. These Uros are so brutish that they themselves do not regard themselves as men. It is said of them that when asked what people they were they replied that they were not men but Uros, as though this were
[361] another class of animals. Entire pueblos of Uros were found living on the lake, on their totora rafts, joined together and fastened to some large rock, and they may fetch themselves off from there and move a whole pueblo to another location; and thus when sought today where they were yesterday, no trace of them is to be found, or of their pueblo..../Translated from the Spanish./

(Historia natural y moral de las Indias /Natural and Moral History of the Indies/, 1590. Book II, Chap. VI.)

Noticia sobre los Indios Uros en un Memorial de la Epoca del Virrey Toledo /Note on the Uro Indians in a Memorial of the Epoch of the Toledo Viceroy/.

175 The Inca, being below Lima, sent one of his captains,
648 called Casiracapa, to those heights with many men, to survey
[511] the land and recount to him what he saw there, /33/ and while traveling through the land he came across some people whose dwellings were like those of animals, and who lived in them like brutish animals, around a large Lake, naked, and eating nothing but roots of plants that grew in the Lake, and some Fish if they caught it, and when the Captain saw these people,
[728] he recounted the fact to the Inca and was sent by him to re-
[579] move them from the Lake and resettle them among the

[1] [i.e., Lake Titicaca outlet--Analyst]